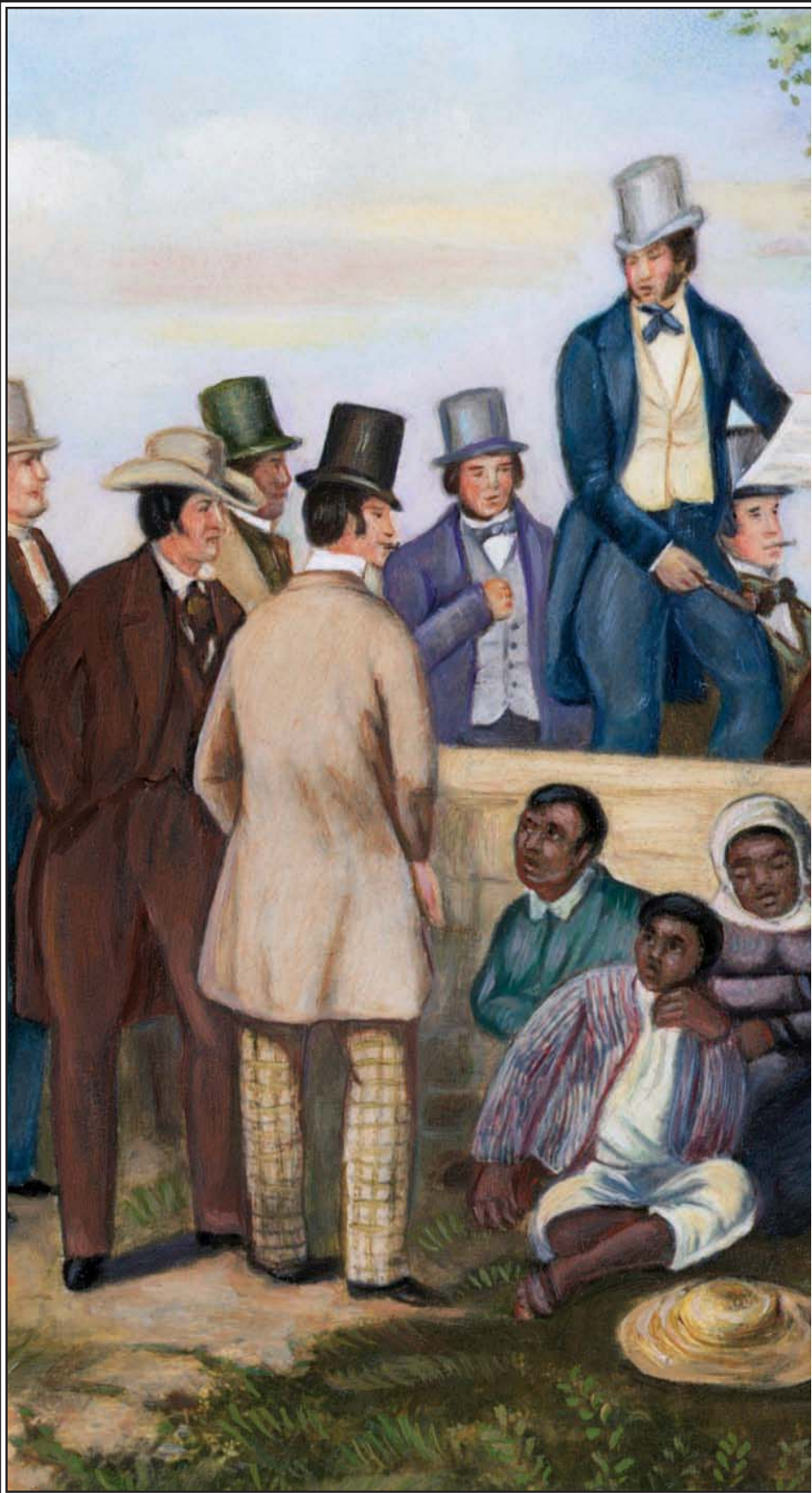


CHAPTER 11

- 1800 Gabriel's Rebellion
- 1822 Denmark Vesey's slave conspiracy
- 1830s States legislate against teaching slaves to read or write
- 1831 Nat Turner's Rebellion
William Lloyd Garrison's *The Liberator* debuts
- 1832 Virginia laws tighten the slave system
- 1833 Great Britain abolishes slavery within its empire
- 1838 Frederick Douglass escapes slavery
- 1839 Slaves take control of the *Amistad*
- 1841 Slave uprising on the *Creole*
- 1849 Harriet Tubman escapes slavery
- 1855 Trial of Celia





The Peculiar Institution

THE OLD SOUTH

Cotton Is King
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 The Planter Class
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 The Proslavery Argument
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LIFE UNDER SLAVERY

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 Maintaining Order

SLAVE CULTURE

The Slave Family
 The Threat of Sale
 Gender Roles among Slaves
 Slave Religion
 The Gospel of Freedom
 The Desire for Liberty

RESISTANCE TO SLAVERY

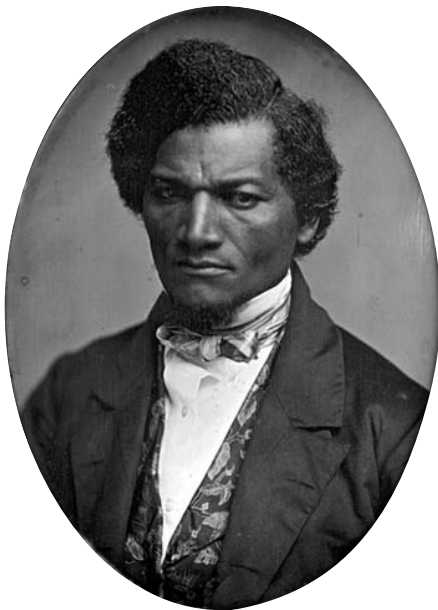
Forms of Resistance
 Fugitive Slaves
 The *Amistad*
 Slave Revolts
 Nat Turner's Rebellion

An American Slave Market, painted in 1852 by the unknown artist Taylor, depicts the sale of slaves, including one who had attempted to run away.



FOCUS QUESTIONS

- How did slavery shape social and economic relations in the Old South?
- What were the legal and material constraints on slaves' lives and work?
- How did family, gender, religion, and values combine to create distinct slave cultures in the Old South?
- What were the major forms of resistance to slavery?



A photograph of Frederick Douglass, the fugitive slave who became a prominent abolitionist, taken between 1847 and 1852. As a fellow abolitionist noted at the time, "The very look and bearing of Douglass are an irresistible logic against the oppression of his race."

In an age of "self-made" men, no American rose more dramatically from humble origins to national and international distinction than Frederick Douglass. Born into slavery in 1818, he became a major figure in the crusade for abolition, the drama of emancipation, and the effort during Reconstruction to give meaning to black freedom.

Douglass was the son of a slave mother and an unidentified white man, possibly his owner. As a youth in Maryland, he gazed out at the ships in Chesapeake Bay, seeing them as "freedom's swift-winged angels." In violation of Maryland law, Douglass learned to read and write, initially with the assistance of his owner's wife and then, after her husband forbade her to continue, with the help of local white children. "From that moment," he later wrote, he understood that knowledge was "the pathway from slavery to freedom." Douglass experienced slavery in all its variety, from work as a house servant and as a skilled craftsman in a Baltimore shipyard to labor as a plantation field hand. When he was fifteen, Douglass's owner sent him to a "slave breaker" to curb his independent spirit. After numerous whippings, Douglass defiantly refused to allow himself to be disciplined again. This confrontation, he recalled, was "the turning-point in my career as a slave." It rekindled his desire for freedom. In 1838, having borrowed the free papers of a black sailor, he escaped to the North.

Frederick Douglass went on to become the most influential African-American of the nineteenth century and the nation's preeminent advocate of racial equality. "He who has endured the cruel pangs of slavery," he wrote, "is the man to advocate liberty." Douglass lectured against slavery throughout the North and the British Isles, and he edited a succession of antislavery publications. He published a widely read autobiography that offered an eloquent condemnation of slavery and racism. Indeed, his own accomplishments testified to the incorrectness of prevailing ideas about blacks' inborn inferiority. Douglass was also active in other reform movements, including the campaign for women's rights. During the Civil War, he advised Abraham Lincoln on the employment of black soldiers and became an early advocate of giving the right to vote to the emancipated slaves. Douglass died in 1895, as a new system of white supremacy based on segregation and disenfranchisement was being fastened upon the South.

Throughout his career, Douglass insisted that slavery could only be overthrown by continuous resistance. "Those who profess to favor freedom, and yet deprecate agitation," he declared, "are men who want crops without plowing up the ground, they want rain without thunder and lightning, they want the ocean without the awful roar of its many waters." In effect, Douglass argued that in their desire for freedom, the slaves were truer to the nation's underlying principles than the white Americans who annually celebrated the Fourth of July while allowing the continued existence of slavery.

THE OLD SOUTH

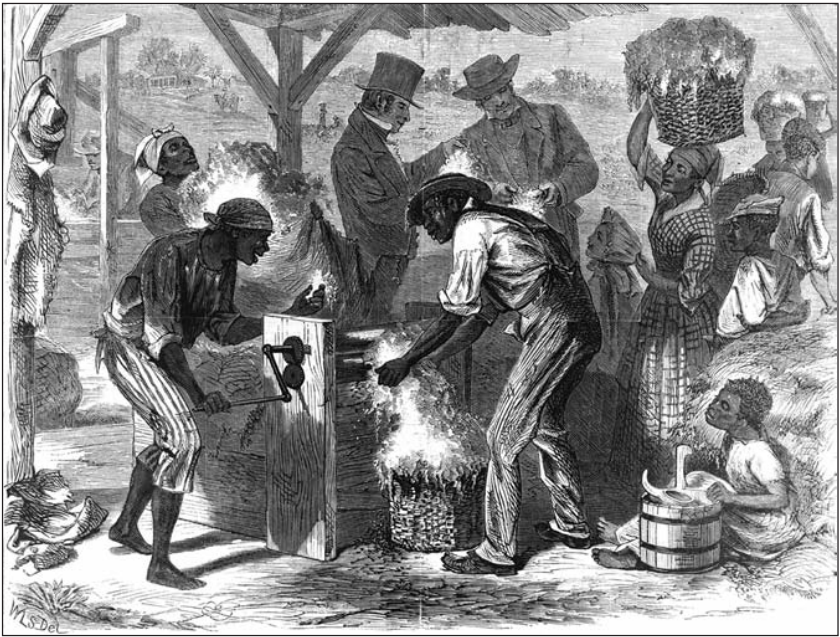
When Frederick Douglass was born, slavery was already an old institution in America. Two centuries had passed since the first twenty Africans were landed in Virginia from a Dutch ship. After abolition in the North, slavery had become the “peculiar institution” of the South—that is, an institution unique to southern society. The Mason-Dixon Line, drawn by two surveyors in the eighteenth century to settle a boundary dispute between Maryland and Pennsylvania, eventually became the dividing line between slavery and freedom.

Despite the hope of some of the founders that slavery might die out, in fact the institution survived the crisis of the American Revolution and rapidly expanded westward. During the first thirty years of Douglass’s life, the number of slaves and the economic and political importance of slavery continued to grow. On the eve of the Civil War, the slave population had risen to nearly 4 million, its high rate of natural increase more than making up for the prohibition in 1808 of further slave imports from Africa. In the South as a whole, slaves made up one-third of the total population, and in the cotton-producing states of the Deep South, around half. By the 1850s, slavery had crossed the Mississippi River and was expanding rapidly in Arkansas, Louisiana, and eastern Texas. In 1860, one-third of the nation’s cotton crop was grown west of the Mississippi.

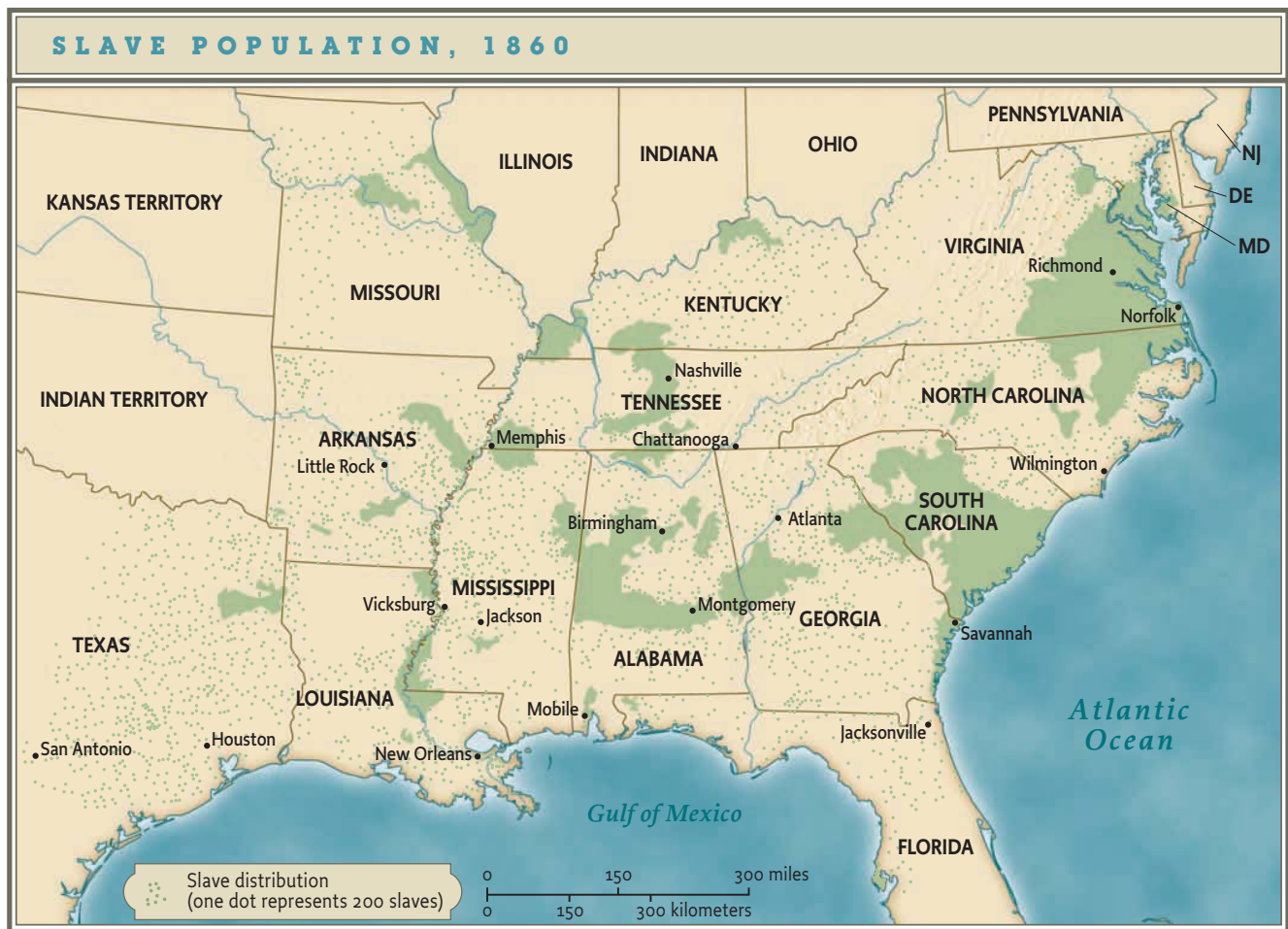
COTTON IS KING

In the nineteenth century, cotton replaced sugar as the world’s major crop produced by slave labor. And although slavery survived in Brazil and the Spanish and French Caribbean, its abolition in the British empire in 1833 made the United States indisputably the center of New World slavery.

Table 11.1 GROWTH OF THE SLAVE POPULATION	
Year	Slave Population
1790	697,624
1800	893,602
1810	1,191,362
1820	1,538,022
1830	2,009,043
1840	2,487,355
1850	3,204,313
1860	3,953,760



An engraving from just after the Civil War shows a cotton gin in use. Black laborers bring cotton to the machine, which runs it through a series of pronged wheels, to separate the seeds from the fiber.



Rather than being evenly distributed throughout the South, the slave population was concentrated in areas with the most fertile soil and easiest access to national and international markets. By 1860, a significant percentage of the slave population had been transported from the Atlantic coast to the Deep South via the internal slave trade.

When measured by slavery's geographic extent, the numbers held in bondage, and the institution's economic importance both regionally and nationally, the Old South was the largest and most powerful slave society the modern world has known. Its strength rested on a virtual monopoly of cotton, the South's "white gold." Cotton had been grown for thousands of years in many parts of the globe. The conquistador Hernán Cortés was impressed by the high quality of woven cotton clothing worn by the Aztecs. But in the nineteenth century, cotton assumed an unprecedented role in the world economy.

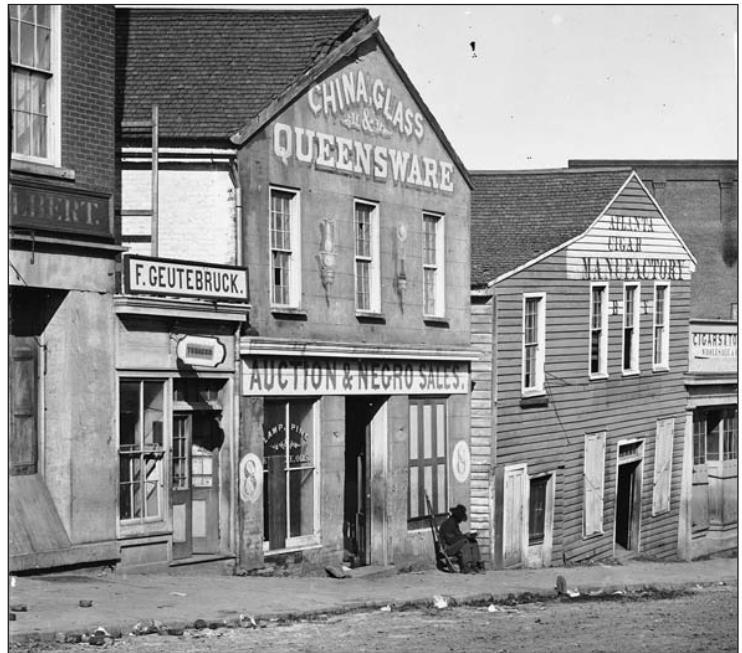
Because the early industrial revolution centered on factories using cotton as the raw material to manufacture cloth, cotton had become by far the most important commodity in international trade. And three-fourths of the world's cotton supply came from the southern United States. Throughout the world, hundreds of thousands of workers loaded, unloaded, spun, and wove cotton, and thousands of manufacturers and merchants owed their wealth to the cotton trade. Textile manufacturers in places as far-flung as Massachusetts, Lancashire in Great Britain, Normandy in France, and the suburbs of Moscow depended on a regular supply of American cotton.

As early as 1803, cotton had become the most important American export. Cotton sales earned the money from abroad that allowed the United States to pay for imported manufactured goods. On the eve of the Civil War, it represented well over half of the total value of American exports. In 1860,

the economic investment represented by the slave population exceeded the value of the nation's factories, railroads, and banks combined.

THE SECOND MIDDLE PASSAGE

As noted in Chapter 9, to replace the slave trade from Africa, which had been prohibited by Congress in 1808, a massive trade in slaves developed within the United States. More than 2 million slaves were sold between 1820 and 1860, a majority to local buyers but hundreds of thousands from older states to “importing” states of the Lower South. Slave trading was a visible, established business. The main business districts of southern cities contained the offices of slave traders, complete with signs reading “Negro Sales” or “Negroes Bought Here.” Auctions of slaves took place at public slave markets, as in New Orleans, or at courthouses. Southern newspapers carried advertisements for slave sales, southern banks financed slave trading, southern ships and railroads carried slaves from buyers to sellers, and southern states and municipalities earned revenue by taxing the sale of slaves. Virtually every slaveowner at one time or another bought and sold slaves. The Cotton Kingdom could not have arisen without the internal slave trade, and the economies of older states like Virginia came increasingly to rely on the sale of slaves.

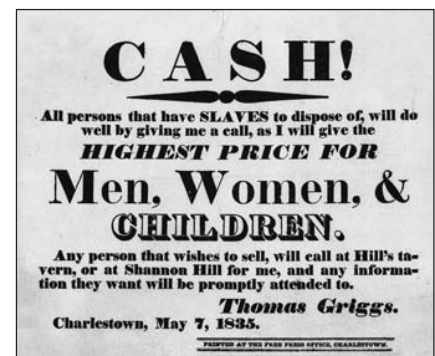


A slave dealer's place of business in Atlanta. The buying and selling of slaves was a regularized part of the southern economy, and such businesses were a common sight in every southern town.

SLAVERY AND THE NATION

Slavery, Henry Clay proclaimed in 1816, “forms an exception . . . to the general liberty prevailing in the United States.” But Clay, like many of his contemporaries, underestimated slavery's impact on the entire nation. The “free states” had ended slavery, but they were hardly unaffected by it. The Constitution, as we have seen, enhanced the power of the South in the House of Representatives and electoral college and required all states to return fugitives from bondage. Slavery shaped the lives of all Americans, white as well as black. It helped to determine where they lived, how they worked, and under what conditions they could exercise their freedoms of speech, assembly, and the press.

Northern merchants and manufacturers participated in the slave economy and shared in its profits. Money earned in the cotton trade helped to finance industrial development and internal improvements in the North. Northern ships carried cotton to New York and Europe, northern bankers financed cotton plantations, northern companies insured slave property, and northern factories turned cotton into cloth. New York City's rise to commercial prominence depended as much on the establishment of shipping lines that gathered the South's cotton and transported it to Europe, as on the Erie Canal. The Lords of the Loom (New England's early factory owners) relied on cotton supplied by the Lords of the Lash (southern slaveowners). Northern manufacturers like Brooks Brothers supplied cheap fabrics (called “Negro cloth”) to clothe the South's slaves.



An advertisement by a slave trader seeking owners wishing to sell slaves. Dealers like Griggs played a crucial role in moving slaves from the Upper South to the burgeoning Cotton Kingdom of the Gulf Coast states.



This 1860 view of New Orleans captures the size and scale of the cotton trade in the South's largest city. More than 3,500 steamboats arrived in New Orleans in 1860.

THE SOUTHERN ECONOMY

There was no single South before the Civil War. In the eight slave states of the Upper South, slaves and slaveowners made up a smaller percentage of the total population than in the seven Deep South states that stretched from South Carolina west to Texas. The Upper South had major centers of industry in Baltimore, Richmond, and St. Louis, and its economies were more diversified than those in the Deep South, which was heavily dependent on cotton. Not surprisingly, during the secession crisis of 1860–1861, the Deep South states were the first to leave the Union. Even after the war began, four Upper South states (Delaware, Maryland, Kentucky, and Missouri) refused to join the Confederacy.

Nonetheless, slavery led the South down a very different path of economic development than the North's, limiting the growth of industry, discouraging immigrants from entering the region, and inhibiting technological progress. The South did not share in the urban growth experienced by the rest of the country. Most southern cities were located on the region's periphery and served mainly as centers for gathering and shipping cotton. Southern banks existed primarily to help finance the plantations. They loaned money for the purchase of land and slaves, not manufacturing development. Southern railroads mostly consisted of short lines that brought cotton from the interior to coastal ports.

In the Cotton Kingdom, the only city of significant size was New Orleans. With a population of 168,000 in 1860, New Orleans ranked as the nation's sixth-largest city. As the gathering point for cotton grown along the Mississippi River and sugar from the plantations of southeastern Louisiana, it was the world's leading exporter of slave-grown crops. Unlike other cities with slavery (apart from St. Louis and Baltimore, on the periphery of the South), New Orleans also attracted large numbers of European immigrants. In 1860, 40 percent of its population was foreign-born. And New Orleans's

rich French heritage and close connections with the Caribbean produced a local culture quite different from that of the rest of the United States, reflected in the city's distinctive music, dance, religion, and cuisine.

In 1860, the South produced less than 10 percent of the nation's manufactured goods. Many northerners viewed slavery as an obstacle to American economic progress. But as New Orleans showed, slavery and economic growth could go hand in hand. In general, the southern economy was hardly stagnant, and slavery proved very profitable for most owners. The profits produced by slavery for the South and the nation as a whole formed a powerful obstacle to abolition. Speaking of cotton, Senator James Henry Hammond of South Carolina declared, "No power on earth dares to make war upon it. Cotton is king."

PLAIN FOLK OF THE OLD SOUTH

The foundation of the Old South's economy, slavery powerfully shaped race relations, politics, religion, and the law. Its influence was pervasive: "Nothing escaped," writes one historian, "nothing and no one." This was true despite the fact that the majority of white southerners—three out of four white families—owned no slaves. Since planters monopolized the best land, most small white farmers lived outside the plantation belt in hilly areas unsuitable for cotton production. They worked the land using family labor rather than slaves or hired workers.

Many southern farmers lived lives of economic self-sufficiency remote from the market revolution. They raised livestock and grew food for their families, purchasing relatively few goods at local stores. Those residing on marginal land in isolated hill areas and the Appalachian Mountains were often desperately poor and, since nearly all the southern states lacked systems of free public education, were more often illiterate than their northern counterparts. Not until the arrival of railroads and coal mining later in the nineteenth century would such areas become integrated into the market economy. Most yeoman farmers enjoyed a comfortable standard of living, and many owned a slave or two. But even successful small farmers relied heavily on home production to supply their basic needs. Unlike northern farmers, therefore, they did not provide a market for manufactured goods. This was one of the main reasons why the South did not develop an industrial base.

Some poorer whites resented the power and privileges of the great planters. Politicians like Andrew Johnson of Tennessee and Joseph Brown of Georgia rose to power as self-proclaimed spokesmen of the common man against the "slaveocracy." But most poor whites made their peace with the planters in whose hands economic and social power was concentrated. Racism, kinship ties, common participation in a democratic political culture, and regional loyalty in

An upcountry family, dressed in homespun, in Cedar Mountain, Virginia. Many white families in the pre-Civil War South were largely isolated from the market economy. This photograph was taken in 1862 but reflects the prewar way of life.



the face of outside criticism all served to cement bonds between planters and the South's "plain folk." In the plantation regions, moreover, small farmers manned the slave patrols that kept a lookout for runaway slaves and those on the roads without permission. Non-slaveholders frequently rented slaves from planters and regularly elected slaveowners to public offices in the South. Like other white southerners, most small farmers believed their economic and personal freedom rested on slavery. Not until the Civil War would class tensions among the white population threaten the planters' domination.

THE PLANTER CLASS

Even among slaveholders, the planter was far from typical. In 1850, a majority of slaveholding families owned five or fewer slaves. Less than 40,000 families possessed the twenty or more slaves that qualified them as planters. Fewer than 2,000 families owned a hundred slaves or more. Nonetheless, even though the planter was not the typical slaveholder or white southerner, his values and aspirations dominated southern life. The plantation, wrote Frederick Douglass, was "a little nation by itself, with its own language, its own rules, regulations, and customs." These rules and customs set the tone for southern society.

Ownership of slaves provided the route to wealth, status, and influence. Planters not only held the majority of slaves, but they controlled the most fertile land, enjoyed the highest incomes, and dominated state and local offices and the leadership of both political parties. Small slaveholders aspired to move up into the ranks of the planter class. Those who acquired wealth almost always invested it in land and slaves. But as the price of a "prime field hand" rose from \$1,000 in 1840 to \$1,800 in 1860 (the latter figure equivalent to around \$40,000 today), it became more and more difficult for poorer white southerners to become slaveholders.

Slavery, of course, was a profit-making system, and slaveowners kept close watch on world prices for their products, invested in enterprises such as railroads and canals, and carefully supervised their plantations. Their wives—the "plantation mistresses" idealized in southern lore for femininity, beauty, and dependence on men—were hardly idle. They cared for sick slaves, directed the domestic servants, and supervised the entire plantation when their husbands were away. The wealthiest Americans before the Civil War were planters in the South Carolina low country and the cotton region around Natchez, Mississippi. Frederick Stanton, a cotton broker turned planter in the Natchez area, owned 444 slaves and more than 15,000 acres of land in Mississippi and Louisiana.

Nonetheless, Alexis de Tocqueville observed that "the northerner loves to make money, the southerner to spend it." Many of the richest planters squandered their wealth in a lifestyle complete with lavish entertainments and summer vacations in Newport and Saratoga. House slaves were so numerous in Charleston, wrote one visitor to the city, that "the Charlestonians are obliged to exercise their wits to devise sufficient variety to keep them employed." On the cotton

A detail from Norman's Chart of the Lower Mississippi River (1858) shows slave plantations laid out so that each fronted on the river and, therefore, had easy access to the market.



frontier, many planters lived in crude log homes. But in the older slave states, and as settled society developed in the Deep South, they constructed elegant mansions adorned with white columns in the Greek Revival style of architecture. Planters discouraged their sons from entering “lowly” trades like commerce and manufacturing, one reason why the South remained overwhelmingly agricultural.

THE PATERNALIST ETHOS

The slave plantation was deeply embedded in the world market, and planters sought to accumulate land, slaves, and profits. Many invested in railroads and banks as well as slaves. But planters’ values glorified not the competitive capitalist marketplace, but a hierarchical, agrarian society in which slaveholding gentlemen took personal responsibility for the physical and moral well-being of their dependents—women, children, and slaves. “The master,” wrote one planter, “as the head of the system, has a right to the obedience and labor of the slave, but the slave has also his mutual rights in the master; the right of protection, the right of counsel and guidance, the right of subsistence, the right of care and attention in sickness and old age.”

This outlook, known as “paternalism” (from the Latin word for “father”), had been a feature of American slavery even in the eighteenth century. But it became more ingrained after the closing of the African slave trade in 1808, which narrowed the cultural gap between master and slave and gave owners an economic interest in the survival of their human property. Unlike the absentee planters of the West Indies, many of whom resided in Great Britain, southern slaveholders lived on their plantations and thus had year-round contact with their slaves.

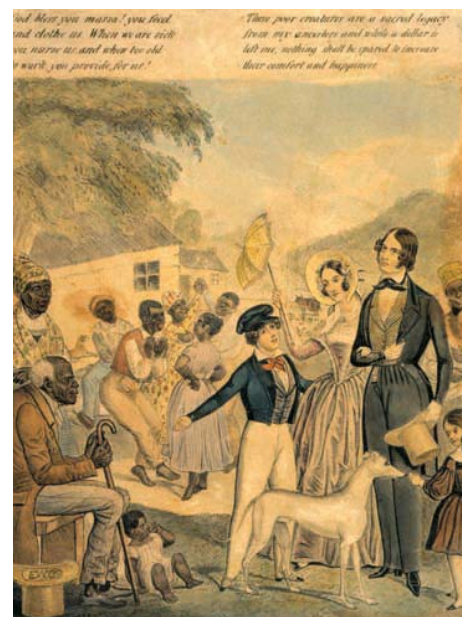
The paternalist outlook both masked and justified the brutal reality of slavery. It enabled slaveowners to think of themselves as kind, responsible masters even as they bought and sold their human property—a practice at odds with the claim that slaves formed part of the master’s “family.” Some slaveowners tried to reform the system to eliminate its most oppressive features. The Reverend Charles C. Jones, a wealthy planter of Liberty County, Georgia, organized his neighbors to promote the religious instruction of slaves, improve slave housing, diet, and medical care, and discourage severe punishments. But even Jones believed his slaves so “degraded” and lacking in moral self-discipline that he could not contemplate an end to slavery.

THE CODE OF HONOR

As time went on, the dominant southern conception of the good society diverged more and more sharply from that of the egalitarian, competitive, individualistic North. In the South, for example, both upper- and lower-class whites adhered to a code of personal honor, in which men were expected to defend, with violence if necessary, their own reputation and that of their families. Although dueling was illegal, many prominent southerners took part in duels to avenge supposed insults. In 1826, Henry Clay and John Randolph, two of the most important southern political leaders, fought a duel with pistols after Clay took exception to criticisms by Randolph on the floor of Congress. Fortunately, each missed the other. Twenty years later, however, John H. Pleasants, editor of the *Richmond Whig*, died in a duel with the son of a rival newspaperman.

Table 11.2 SLAVEHOLDING, 1850 (IN ROUND NUMBERS)

Number of Slaves Owned	Slaveholders
1	68,000
2–4	105,000
5–9	80,000
10–19	55,000
20–49	30,000
50–99	6,000
100–199	1,500
200 +	250



A pre-Civil War engraving depicting the paternalist ideal. The old slave in the foreground says, “God Bless you massa! you feed and clothe us, . . . and when too old to work, you provide for us!” The master replies, “These poor creatures are a sacred legacy from my ancestors and while a dollar is left me, nothing shall be spared to increase their comfort and happiness.”



Most southern slaveholders owned fewer than five slaves. The largest plantations were concentrated in coastal South Carolina and along the Mississippi River.

Just as southern men had a heightened sense of their own honor and masculinity, white southern women, even more than in the North, were confined within the “domestic circle.” “A man loves his children,” wrote George Fitzhugh, a Virginia lawyer and author of numerous books and articles on social issues, “because they are weak, helpless, and dependent. He loves his wife for similar reasons.” As will be discussed in the next chapter, many northern women before the Civil War became part of a thriving female culture centered on voluntary religious and reform organizations. Few parallels existed in the South, and plantation mistresses often complained of loneliness and isolation.

THE PROSLAVERY ARGUMENT

Some southerners worried about their standing in the eyes of the world, especially how others viewed the intellectual life of their region. “We of the South,” one wrote, “must, to Europe, continue to appear inferior to the North in intellectual cultivation.” The free states outstripped the slave states in public education, the number of colleges, and in newspapers, literary journals, and other publications. Nonetheless, the life of the mind flourished in the Old South, and the region did not lack for novelists, political philosophers, scientists, and the like.

In the thirty years before the outbreak of the Civil War, however, even as northern criticism of the “peculiar institution” began to deepen, proslavery thought came to dominate southern public life. Fewer and fewer white southerners shared the view, common among the founding fathers, that slavery was, at best, a “necessary evil.” “Many in the South,” John C. Calhoun proclaimed in 1837, “once believed that [slavery] was a moral and political evil. . . . That folly and delusion are gone; we see it now in its true light, and regard it as the most safe and stable basis for free institutions in the world.”

Even those who had no direct stake in slavery shared with planters a deep commitment to white supremacy. Indeed, racism—the belief that blacks were innately inferior to whites and unsuited for life in any condition other than slavery—formed one pillar of the proslavery ideology. Most slaveholders also found legitimation for slavery in biblical passages such as the injunction that servants should obey their masters. Others argued that slavery was essential to human progress. Had not the ancient republics of Greece and Rome and the great European empires of the seventeenth and eighteenth centuries rested on slave labor? Without slavery, planters would be unable to cultivate the arts, sciences, and other civilized pursuits.

Still other defenders of slavery insisted that the institution guaranteed equality for whites by preventing the growth of a class doomed to a life of unskilled labor. Like northerners, they claimed to be committed to the ideal of freedom. Slavery for blacks, they declared, was the surest guarantee of “perfect equality” among whites, liberating them from the “low, menial” jobs like factory labor and domestic service performed by wage laborers in the North. Slavery made possible the considerable degree of economic autonomy (the social condition of freedom) enjoyed not only by planters but by non-slaveholding whites. Because of slavery, claimed one congressman, white southerners were as “independent as the bird which cleaves the air.” And because independence was necessary for citizenship, slavery was the “cornerstone of our republican edifice.”



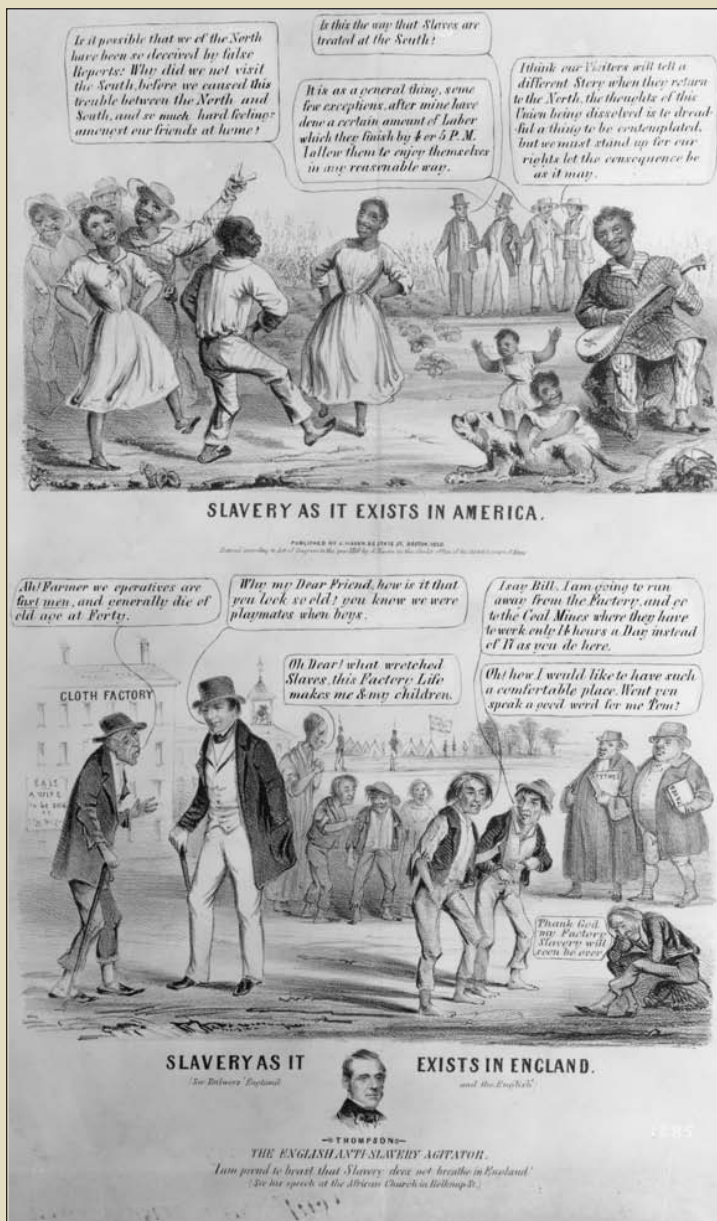
St. John Plantation, an 1861 painting by Marie Adrien Persac, a French-born artist who originally came to the United States to hunt buffalo. This was a Louisiana sugar plantation; the sugar mill can be seen on the extreme right. In Persac's romanticized depiction, whites enjoy themselves on horseback, while slaves appear to have little to do but watch.

ABOLITION IN THE AMERICAS

American slaveowners were well aware of developments in slave systems elsewhere in the Western Hemisphere. As noted in Chapter 8, the slave revolution in Haiti sent shock waves of fear throughout the American South. White southerners were further alarmed by slave uprisings early in the nineteenth century in Barbados, British Guiana, and Jamaica. And they observed carefully the results of the wave of emancipations that swept the



VISIONS OF FREEDOM



Slavery as It Exists in America; Slavery as It Exists in England. Published in Boston in 1850, this lithograph illustrates one aspect of proslavery thought. The artist depicts southern slaves as happy and carefree, while English workers, including children, are victims of the oppressive system of “factory slavery.” The portrait at the bottom is of George Thompson, an English abolitionist who lectured against slavery in the United States. At the rear of the top image, a northerner addresses a slaveowner, suggesting that people in the North had been “deceived by false reports” about slavery and therefore had caused unnecessary “trouble” between the regions. In the bottom image, a poor woman exclaims, “Oh Dear! What wretched slaves this factory life makes me and my children.”

QUESTIONS

1. To whom do you think this image is addressed, and is the audience likely to be convinced that slaves enjoy more freedom than English laborers?
2. Why do you think the artist chose to compare the condition of slaves with that of English, not American, free laborers?

hemisphere in the first four decades of the century. In these years, slavery was abolished in most of Spanish America and in the British empire.

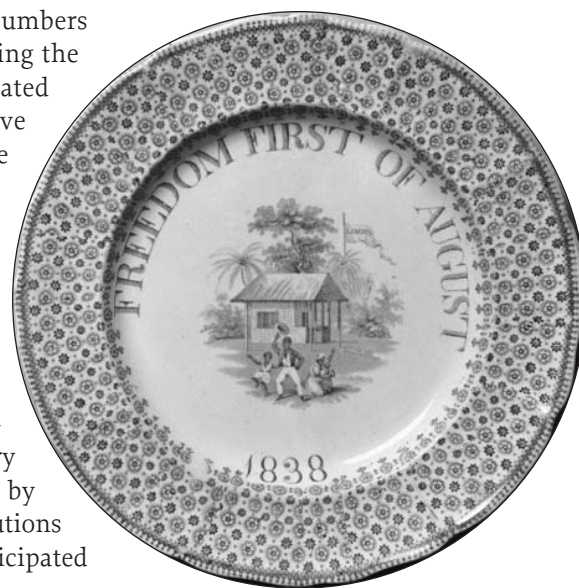
In most Latin American nations, the end of slavery followed the pattern established earlier in the northern United States—gradual emancipation accompanied by some kind of recognition of the owners' legal right to property in slaves. These “laws of the free womb” allowed slaveholders to retain ownership of existing slaves while freeing their slaves' children after they worked for the mother's owner for a specified number of years. Such laws, wrote one official, “respected the past and corrected only the future.” Abolition was far swifter in the British empire, where Parliament in 1833 mandated almost immediate emancipation, with a seven-year transitional period of “apprenticeship.” This system produced so much conflict between former master and former slave that Britain decreed complete freedom in 1838. The law appropriated 20 million pounds to compensate the owners.

The experience of emancipation in other parts of the hemisphere strongly affected debates over slavery in the United States. Southern slaveowners judged the vitality of the Caribbean economy by how much sugar and other crops it produced for the world market. Since many former slaves preferred to grow food for their own families, defenders of slavery in the United States charged that British emancipation had been a failure. Abolitionists disagreed, pointing to the rising standard of living of freed slaves, the spread of education among them, and other improvements in their lives. But the stark fact remained that, in a hemispheric perspective, slavery was a declining institution. By 1840, slavery had been outlawed in Mexico, Central America, and Chile, and only small numbers of aging slaves remained in Venezuela, Colombia, and Peru. During the European revolutions of 1848, France and Denmark emancipated their colonial slaves. At mid-century, significant New World slave systems remained only in Cuba, Puerto Rico, Brazil—and the United States.

SLAVERY AND LIBERTY

Many white southerners declared themselves the true heirs of the American Revolution. They claimed to be inspired by “the same spirit of freedom and independence” that motivated the founding generation. Like their ancestors of the 1760s and 1770s, their political language was filled with contrasts between liberty and slavery and complaints that outsiders proposed to reduce them to “slaves” by interfering with their local institutions. Southern state constitutions enshrined the idea of equal rights for free men, and the South participated fully in the movement toward political democracy for whites.

Beginning in the 1830s, however, proslavery writers began to question the ideals of liberty, equality, and democracy so widely shared elsewhere in the nation. South Carolina, the only southern state where a majority of white families owned slaves, became the home of an aggressive defense of slavery that repudiated the idea that freedom and equality were universal entitlements. The language of the Declaration of Independence—that all men were created equal and entitled to liberty—was “the most false and dangerous of all political errors,” insisted John C. Calhoun. Proslavery



A plate manufactured in England to celebrate emancipation in the British empire. After a brief period of apprenticeship, the end of slavery came on August 1, 1838. At the center, a family of former slaves celebrates outside their cabin.

spokesmen returned to the older definition of freedom as a privilege rather than a universal entitlement, a “reward to be earned, not a blessing to be gratuitously lavished on all alike.”

As the sectional controversy intensified after 1830, a number of southern writers and politicians came to defend slavery less as the basis of equality for whites than as the foundation of an organic, hierarchical society. Many southern clergymen, in the course of offering a religious defense of slavery, argued that inequality and hence the submission of inferior to superior—black to white, female to male, lower classes to upper classes—was a “fundamental law” of human existence. A hierarchy of “ranks and orders in human society,” insisted John B. Alger, a Presbyterian minister in South Carolina, formed part of the “divine arrangement” of the world.

SLAVERY AND CIVILIZATION

The Virginia writer George Fitzhugh took the argument to its most radical conclusion, repudiating not only Jeffersonian ideals but the notion of America’s special mission in the world. Far from being the natural condition of mankind, Fitzhugh wrote, “universal liberty” was the exception, an experiment carried on “for a little while” in “a corner of Europe” and the northern United States. Taking the world and its history as a whole, slavery, “without regard to race and color,” was “the general, . . . normal, natural” basis of “civilized society.” Indeed, wrote Fitzhugh, slaveowners and slaves shared a “community of interest” unknown in “free society.” Since they lacked economic cares, he contended, “the Negro slaves of the South are the happiest, and, in some degree, the freest people in the world.” White workers in both the North and South, according to Fitzhugh, would fare better having individual owners, rather than living as “slaves” of the economic marketplace.

It seems safe to assume that few non-slaveholding white southerners agreed that enslavement would offer them greater freedom than they already enjoyed. Nor was Fitzhugh entirely consistent. Sometimes, he argued that all free laborers would be better off as slaves. On other occasions, he spoke of slavery only for blacks—perpetual “children” for whom liberty would be “a curse.”

Abraham Lincoln would later observe that the essential function of the proslavery argument was to serve the interests of those who benefited from a system of extreme inequality. He imagined Dr. Frederick A. Ross, a leading proslavery clergyman, considering whether he should free his slave Sambo. God’s view of the subject, Lincoln noted, was not entirely clear, and “no one thinks of asking Sambo’s opinion.” Therefore, it fell to Dr. Ross to decide the question. “If he decides that God wills Sambo to continue a slave,” Lincoln wrote, “he thereby retains his own comfortable position; but if he decides that God wills Sambo to be free, he thereby has to walk out of the shade, take off his gloves, and [work] for his own bread.” Under these circumstances, it was hardly surprising that Dr. Ross found the argument that Sambo should remain a slave very persuasive.

After 1830, southern writers, newspaper editors, politicians, and clergymen increasingly devoted themselves to spreading the defense of slavery. The majority of white southerners came to believe that freedom for whites rested on the power to command the labor of blacks. In the words of the *Richmond Enquirer*, “freedom is not possible without slavery.”

LIFE UNDER SLAVERY

SLAVES AND THE LAW

For slaves, the “peculiar institution” meant a life of incessant toil, brutal punishment, and the constant fear that their families would be destroyed by sale. Before the law, slaves were property. Although they had a few legal rights (all states made it illegal to kill a slave except in self-defense, and slaves accused of serious crimes were entitled to their day in court, before all-white judges and juries), these were haphazardly enforced. Slaves could be sold or leased by their owners at will and lacked any voice in the governments that ruled over them. They could not testify in court against a white person, sign contracts or acquire property, own firearms, hold meetings unless a white person was present, or leave the farm or plantation without the permission of their owner. By the 1830s, it was against the law to teach a slave to read or write.

Not all of these laws were rigorously enforced. Some members of slaveholding families taught slave children to read (although rather few, since well over 90 percent of the slave population was illiterate in 1860). In the South Carolina rice fields, owners allowed some slaves to carry shotguns, in defiance of the law, to scare off birds feasting on rice seeds. It was quite common throughout the South for slaves to gather without white supervision at crossroads villages and country stores on Sunday, their day of rest. But the extent to which authorities enforced or bent the law depended on the decisions of the individual owners.

The slave, declared a Louisiana law, “owes to his master . . . a respect without bounds, and an absolute obedience.” Not only did the owner have the legal right to what Alabama’s legal code called the “time, labor, and services” of his slaves, but no aspect of their lives, from the choice of marriage partners to how they spent their free time, was immune from his interference. The entire system of southern justice, from the state militia and courts down to armed patrols in each locality, was designed to enforce the master’s control over the person and labor of his slaves.

In one famous case, a Missouri court considered the “crime” of Celia, a slave who had killed her master in 1855 while resisting a sexual assault. State law deemed “any woman” in such circumstances to be acting in self-defense. But Celia, the court ruled, was not a “woman” in the eyes of the law. She was a slave, whose master had complete power over her person. The court sentenced her to death. However, since Celia was pregnant, her execution was postponed until the child was born, so as not to deprive her owner’s heirs of their property rights.

CONDITIONS OF SLAVE LIFE

As the nineteenth century progressed, some southern states enacted laws to prevent the mistreatment of slaves, and their material living conditions improved. Food supplies and wild game were abundant in the South, and many slaves supplemented the food provided by their owners (primarily cornmeal and pork or bacon) with chickens and vegetables they raised themselves, animals they hunted in the forests, and, not infrequently, items they stole from the plantation smokehouse. Compared with their counter-

Metal shackles, from around 1850. Slaves were shackled as a form of punishment, or to prevent escape when being transported from one place to another.





VOICES OF FREEDOM

FROM Letter by Joseph Taper to Joseph Long (1840)

No one knows how many slaves succeeded in escaping from bondage before the Civil War. Some settled in northern cities like Boston, Cincinnati, and New York. But because the Constitution required that fugitives be returned to slavery, many continued northward until they reached Canada.

One successful fugitive was Joseph Taper, a slave in Frederick County, Virginia, who in 1837 ran away to Pennsylvania with his wife and children. Two years later, learning that a “slave catcher” was in the neighborhood, the Tapers fled to Canada. In 1840, Taper wrote to a white acquaintance in Virginia recounting some of his experiences.

The biblical passage to which Taper refers reads: “And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.”

Dear sir,

I now take the opportunity to inform you that I am in a land of liberty, in good health. . . . Since I have been in the Queen’s dominions I have been well contented, Yes well contented for Sure, man is as God intended he should be. That is, all are born free and equal. This is a wholesome law, not like the Southern laws which puts man made in the image of God, on level with brutes. O, what will become of the people, and where will they stand in the day of Judgment. Would that the 5th verse of the 3d chapter of Malachi were written as with the bar of iron, and the point of a diamond upon every oppressor’s heart that they might repent of this evil, and let the oppressed go free. . . .

We have good schools, and all the colored population supplied with schools. My boy Edward who will be six years next January, is now reading, and I intend keeping him at school until he becomes a good scholar.

I have enjoyed more pleasure within one month here than in all my life in the land of bondage. . . . My wife and self are sitting by a good comfortable fire happy, knowing that there are none to molest [us] or make [us] afraid. God save Queen Victoria. The Lord bless her in this life, and crown her with glory in the world to come is my prayer,

Yours With much respect
most obt, Joseph Taper

FROM the Rules of Highland Plantation (1838)

A wealthy Louisiana slaveholder, Bennet H. Barrow considered himself a model of planter paternalism who, by his own standards, treated his slaves well. An advocate of rigorous plantation discipline, he drew up a series of strict rules, which he recommended to other owners.

No Negro shall leave the place at any time without my permission. . . . No Negro shall be allowed to marry out of the plantation.

No Negro shall be allowed to sell anything without my express permission. I have ever maintained the doctrine that my Negroes have no time whatever, that they are always liable to my call without questioning for a moment the propriety, of it. I adhere to this on the grounds of expediency and right. The very security of the plantation requires that a general and uniform control over the people of it should be exercised. . . . You must . . . make him as comfortable at home as possible, affording him what is essentially necessary for his happiness—you must provide for him yourself and by that means create in him a habit of perfect dependence on you. Allow it once to be understood by a Negro that he is to provide for himself, and you that moment give him an undeniable claim on you for a portion of his time to make this provision, and should you from necessity, or any other cause, encroach upon his time, disappointment and discontent are seriously felt.

If I employ a laborer to perform a certain quantum of work per day and I agree to pay him a certain amount for the performance of said work, when he has accomplished it I of course have no further claim on him for his time or services—but how different is it with a slave. . . . If I furnish my Negro with every necessary of life, without the least care on his part—if I support him in sickness, however long it may be, and pay all his expenses, though he does nothing—if I maintain him in his old age, . . . am I not entitled to an exclusive right in his time?

No rule that I have stated is of more importance than that relating to Negroes marrying out of the plantation. . . . It creates a feeling of independence, from being, of right, out of the control of the masters for a time.

Never allow any man to talk to your Negroes, nothing more injurious.

QUESTIONS

1. How does Taper's letter reverse the rhetoric, common among white Americans, which saw the United States as a land of freedom and the British empire as lacking in liberty?
2. Why does Barrow feel that his slaves owe him complete obedience?
3. What do these documents suggest about whether masters and slaves shared the same values?

parts in the West Indies and Brazil, American slaves enjoyed better diets, lower rates of infant mortality, and longer life expectancies. Many factors contributed to improving material conditions. One was the growing strength of the planters' paternalist outlook. Douglass himself noted that "not to give a slave enough to eat, is regarded as the most aggravated development of meanness, even among slaveholders." Most of the South, moreover, lies outside the geographical area where tropical diseases like malaria, yellow fever, and typhoid fever flourish, so health among all southerners was better than in the Caribbean. And with the price of slaves rising dramatically after the closing of the African slave trade, it made economic sense for owners to become concerned with the health and living conditions of their human property.

Improvements in the slaves' living conditions were meant to strengthen slavery, not undermine it. Even as the material lives of the majority of slaves improved, the South drew tighter and tighter the chains of bondage. If slaves in the United States enjoyed better health and diets than elsewhere in the Western Hemisphere, they had far less access to freedom. In Brazil, it was not uncommon for an owner to free slaves as a form of celebration—on the occasion of a wedding in the owner's family, for example—or to allow slaves to purchase their freedom. Although slavery in Brazil lasted until 1888, more than half the population of African descent was already free in 1850. (The comparable figure in the American South was well below 10 percent.) In the nineteenth-century South, more and more states set limits on voluntary manumission, requiring that such acts be approved by the legislature. "All the powers of earth," declared Abraham Lincoln in 1857, seemed to be "rapidly combining" to fasten bondage ever more securely upon American slaves. Few slave societies in history have so systematically closed off all avenues to freedom as the Old South.

FREE BLACKS IN THE OLD SOUTH

The existence of slavery helped to define the status of those blacks who did enjoy freedom. On the eve of the Civil War, nearly half a million free blacks lived in the United States, a majority in the South. Most were the descendants of slaves freed by southern owners in the aftermath of the Revolution or by the gradual emancipation laws of the northern states. Their numbers were supplemented by slaves who had been voluntarily liberated by their masters, who had been allowed to purchase their freedom, or who succeeded in running away.

When followed by "black" or "Negro," the word "free" took on an entirely new meaning. Whites defined their freedom, in part, by their distance from slavery. But among blacks, wrote Douglass, "the distinction between the slave and the free is not great." Northern free blacks, as noted in Chapter 10, generally could not vote and enjoyed few economic opportunities. Free blacks in the South could legally own property and marry and, of course, could not be bought and sold. But many regulations restricting the lives of slaves also applied to them. Free blacks had no voice in selecting public officials. Like slaves, they were prohibited from owning dogs, firearms, or liquor, and they could not strike a white person, even in self-defense. They were not allowed to testify in court or serve on juries, and they had to carry at all times a certificate of freedom. Poor free blacks who

required public assistance could be bound out to labor alongside slaves. “Free negroes,” declared a South Carolina judge in 1848, “belong to a degraded caste of society” and should learn to conduct themselves “as inferiors.”

As noted above, nineteenth-century Brazil had a large free black population. In the West Indies, many children of white owners and female slaves gained their freedom, becoming part of a “free colored” population sharply distinguished from both whites above them and slaves below. In the absence of a white lower middle class, free blacks in Jamaica and other Caribbean islands operated shops and worked as clerks in government offices.

In the United States, a society that equated “black” and “slave” and left little room for a mulatto group between them, free blacks were increasingly considered an undesirable group, a potential danger to the slave system. By the 1850s, most southern states prohibited free blacks from entering their territory and a few states even moved to expel them altogether, offering the choice of enslavement or departure. Nonetheless, a few free blacks managed to prosper within slave society. William Johnson, a Natchez barber, acquired enough money to purchase a plantation with fifteen slaves; he hunted with upper-class whites and loaned them money. But he suffered from the legal disadvantages common to his race. He could not, for example, testify against his debtors in court when they failed to pay. In Virginia, the slaves freed and given land by the will of Richard Randolph (noted in Chapter 6) established a vibrant community they called Israel Hill. Despite the legal restrictions on free blacks in the state, they prospered as farmers and skilled craftsmen, and they learned to defend their rights in court, even winning lawsuits against whites who owed them money.

Table 11.3 FREE BLACK POPULATION, 1860

<i>Region</i>	<i>Free Black Population</i>	<i>Percentage of Total Black Population</i>
North	226,152	100%
South	261,918	6.2
Upper South	224,963	12.8
Lower South	36,955	1.5
Delaware	19,829	91.7
Washington, D.C.	11,131	77.8
Kentucky	10,684	4.5
Maryland	83,942	49.1
Missouri	3,572	3.0
North Carolina	30,463	8.4
Tennessee	7,300	2.6
Virginia	58,042	10.6
Alabama	2,690	0.6
Arkansas	144	0.1
Florida	932	1.5
Georgia	3,500	0.8
Louisiana	18,647	5.3
Mississippi	773	0.2
South Carolina	9,914	2.4
Texas	355	0.2

THE UPPER AND LOWER SOUTH

Very few free blacks (around 37,000 persons, or less than 2 percent of the area's black population) lived in the Lower South in 1860. Like William Johnson, a majority of them resided in cities. Mississippi, an overwhelmingly rural state with no real urban centers, had fewer than 800 free blacks on the eve of the Civil War. In New Orleans and Charleston, on the other hand, relatively prosperous free black communities developed, mostly composed of mixed-race descendants of unions between white men and slave women. Some became truly wealthy—Antoine Dubuclet of Louisiana, for example, owned 100 slaves. Many free blacks in these cities acquired an education and worked as skilled craftsmen such as tailors, carpenters, and mechanics. They established churches for their communities



Slaves were an ever-present part of southern daily life. In this 1826 portrait of the five children of Commodore John Daniel Daniels, a wealthy Baltimore shipowner, a young slave lies on the floor at their side, holding the soap for a game of blowing bubbles, while another hovers in the background, almost depicted as part of the room's design.

and schools for their children. Some New Orleans free blacks sent their children to France for an education. These elite free blacks did everything they could to maintain a separation from the slave population. The Brown Fellowship Society of Charleston, for example, would not even allow dark-skinned free men to join. Even in these cities, however, most free blacks were poor unskilled laborers.

In the Upper South, where the large majority of southern free blacks lived, they generally worked for wages as farm laborers. Here, where tobacco had exhausted the soil, many planters shifted to grain production, which required less year-round labor. They sold off many slaves to the Lower South and freed others. By 1860, half the African-American population of Maryland was free. Planters hired local free blacks to work alongside their slaves at harvest time. Free blacks in Virginia and Maryland were closely tied to the slave community and often had relatives in bondage. Some owned slaves, but usually these were free men who had purchased their slave wives and children but could not liberate them because the law required any slave who became free to leave the state. Overall, in

the words of Willis A. Hodges, a member of a free Virginia family that helped runaways to reach the North, free blacks and slaves were “one man of sorrow.”

SLAVE LABOR

First and foremost, slavery was a system of labor; “from sunup to first dark,” with only brief interruptions for meals, work occupied most of the slaves’ time. Large plantations were diversified communities, where slaves performed all kinds of work. The 125 slaves on one plantation, for instance, included a butler, two waitresses, a nurse, a dairymaid, a gardener, ten carpenters, and two shoemakers. Other plantations counted among their slaves engineers, blacksmiths, and weavers, as well as domestic workers from cooks to coachmen.

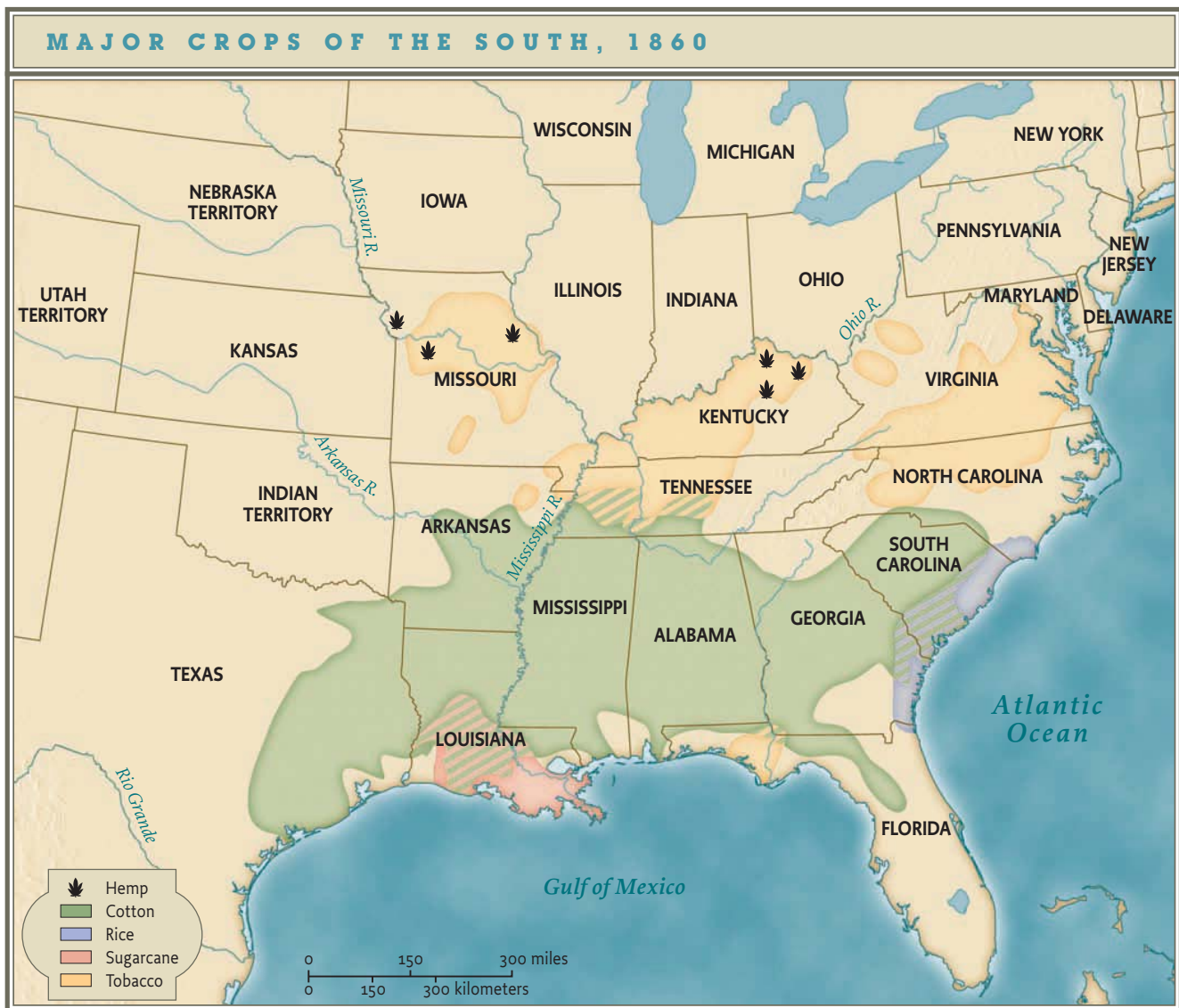
Slaves cut wood to provide fuel for steamboats, worked in iron and coal mines, manned the docks in southern seaports, and laid railroad track. They were set to work by local authorities to construct and repair bridges, roads, and other facilities and by the federal government to build forts and other public buildings in the South. Businessmen, merchants, lawyers, and civil servants owned slaves, and by 1860 some 200,000 worked in industry, especially in the ironworks and tobacco factories of the Upper South. In southern cities, thousands were employed as unskilled laborers and skilled artisans. Reliance on unfree labor, moreover, extended well beyond the ranks of slaveholders, for, as noted earlier, many small farmers and manufacturers rented slaves from plantation owners. A few owners gave trusted slaves extensive responsibilities. Simon Gray’s owner made him the head of a riverboat crew on the Mississippi. Gray supervised both white and slave workers, sold his owner’s lumber at urban markets, and handled large sums of money.



GANG LABOR AND TASK LABOR

Gray's experience, of course, was hardly typical. The large majority of slaves—75 percent of women and nearly 90 percent of men, according to one study—worked in the fields. The precise organization of their labor varied according to the crop and the size of the holding. On small farms, the owner often toiled side-by-side with his slaves. The largest concentration of

The nation's population in 1860 included nearly 500,000 free blacks. The majority lived in the slave states, especially Maryland and Virginia.



Cotton was the major agricultural crop of the South, and, indeed, the nation, but slaves also grew rice, sugarcane, tobacco, and hemp.

slaves, however, lived and worked on plantations in the Cotton Belt, where men, women, and children labored in gangs, often under the direction of an overseer and perhaps a slave “driver” who assisted him. Among slaves, overseers had a reputation for meting out harsh treatment. “The requisite qualifications for an overseer,” wrote Solomon Northup, a free black who spent twelve years in slavery after being kidnapped from the North, “are utter heartlessness, brutality, and cruelty. It is his business to produce large crops, no matter [what the] cost.”

The 150,000 slaves who worked in the sugar fields of southern Louisiana also labored in large gangs. Conditions here were among the harshest in the South, for the late fall harvest season required round-the-clock labor to cut and process the sugarcane before it spoiled. On the rice plantations of South Carolina and Georgia, the system of task labor, which had originated in the colonial era, prevailed. With few whites willing to venture into the malaria-infested swamps, slaves were assigned daily tasks and allowed to set their

own pace of work. Once a slave's task had been completed, he or she could spend the rest of the day hunting, fishing, or cultivating garden crops.

SLAVERY IN THE CITIES

From the slaves' point of view, slavery in the different regions of the South could be "worse" in some respects and "better" in others. Slaves in the rice fields, for example, endured harsh working conditions but enjoyed more independence than other rural slaves because of the task system of labor and the absence of a large resident white population. Skilled urban craftsmen also enjoyed considerable autonomy. Most city slaves were servants, cooks, and other domestic laborers. But owners sometimes allowed those with craft skills to "hire their own time." This meant that they could make work arrangements individually with employers, with most of the wages going to the slave's owner. Many urban slaves even lived on their own. But slaveholders increasingly became convinced that, as one wrote, the growing independence of skilled urban slaves "exerts a most injurious influence upon the relation of master and servant." For this reason, many owners in the 1850s sold city slaves to the countryside and sought replacements among skilled white labor.

During his time in Baltimore, Frederick Douglass "sought my own employment, made my own contracts, and collected my own earnings." Compared to conditions on the plantation, he concluded, "I was really well off." Douglass hastened to add, however, that his favored treatment in no way lessened his desire for freedom—"it was *slavery*, not its mere incidents, that I hated."

MAINTAINING ORDER

Slaveowners employed a variety of means in their attempts to maintain order and discipline among their human property and persuade them to labor productively. At base, the system rested on force. Masters had almost complete discretion in inflicting punishment, and rare was the slave who went through his or her life without experiencing a whipping. Josiah Henson, who escaped to the North and published an autobiography, wrote that he could never erase from his memory the traumatic experience of seeing his father brutally whipped for striking a white man. Any infraction of plantation rules, no matter how minor, could be punished by the lash. One Georgia planter recorded in his journal that he had whipped a slave "for not bringing over milk for my coffee, being compelled to take it without."

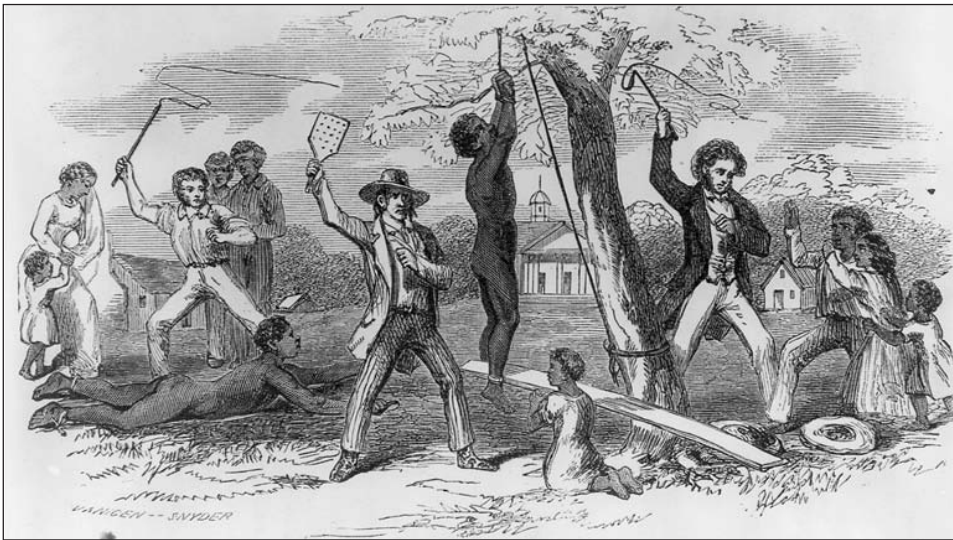
Subtler means of control supplemented violence. Owners encouraged and



A female slave drying cotton on a plantation in the South Carolina Sea Islands, 1862. Slave men, women, and children all worked in the cotton fields.

In this undated photograph, men, women, and children pick cotton under the watchful eye of an overseer. Unlike sugarcane, cotton does not grow to a great height, allowing an overseer to supervise a large number of slaves.





A Public Whipping of Slaves in Lexington, Missouri, in 1856, an illustration from the abolitionist publication *The Suppressed Book* about Slavery. Whipping was a common form of punishment for slaves.

sale, which separated slaves from their immediate families and from the communities that, despite overwhelming odds, African-Americans created on plantations throughout the South.

SLAVE CULTURE

Slaves never abandoned their desire for freedom or their determination to resist total white control over their lives. In the face of grim realities, they succeeded in forging a semi-independent culture, centered on the family and church. This enabled them to survive the experience of bondage without surrendering their self-esteem and to pass from generation to generation a set of ideas and values fundamentally at odds with those of their masters.

Slave culture drew on the African heritage. African influences were evident in the slaves' music and dances, style of religious worship, and the use of herbs by slave healers to combat disease. (Given the primitive nature of professional medical treatment, some whites sought out slave healers instead of trained physicians.) Unlike the plantation regions of the Caribbean and Brazil, where the African slave trade continued into the nineteenth century and the black population far outnumbered the white, most slaves in the United States were American-born and lived amidst a white majority. Slave culture was a new creation, shaped by African traditions and American values and experiences.

THE SLAVE FAMILY

At the center of the slave community stood the family. On the sugar plantations of the West Indies, the number of males far exceeded that of females, the workers lived in barracks-type buildings, and settled family life was nearly impossible. The United States, where the slave population grew from natural increase rather than continued importation from Africa, had an even male-female ratio, making the creation of families far more possible. To be sure, the law did not recognize the legality of slave mar-

exploited divisions among the slaves, especially between field hands and house servants. They created systems of incentives that rewarded good work with time off or even money payments. One Virginia slaveholder gave his slaves ten cents per day for good work and reported that this made them labor "with as much steadiness and cheerfulness as whites," thereby "saving all the expense of overseers." Probably the most powerful weapon wielded by slaveowners was the threat of

riages. The master had to consent before a man and woman could “jump over the broomstick” (the slaves’ marriage ceremony), and families stood in constant danger of being broken up by sale.

Nonetheless, most adult slaves married, and their unions, when not disrupted by sale, typically lasted for a lifetime. To solidify a sense of family continuity, slaves frequently named children after cousins, uncles, grandparents, and other relatives. Nor did the slave family simply mirror kinship patterns among whites. Slaves, for example, did not marry first cousins, a practice common among white southerners. Most slaves lived in two-parent families. But because of constant sales, the slave community had a significantly higher number of female-headed households than among whites, as well as families in which grandparents, other relatives, or even non-kin assumed responsibility for raising children.

THE THREAT OF SALE

As noted above, the threat of sale, which disrupted family ties, was perhaps the most powerful disciplinary weapon slaveholders possessed. As the domestic slave trade expanded with the rise of the Cotton Kingdom, about one slave marriage in three in slave-selling states like Virginia was broken by sale. Many children were separated from their parents by sale. According to one estimate, at least 10 percent of the teenage slaves in the Upper South were sold in the interstate slave trade. Fear of sale permeated slave life, especially in the Upper South. “Mother, is Massa going to sell us tomorrow?” ran a line in a popular slave song. As a reflection of their paternalist responsibilities, some owners encouraged slaves to marry. Others, however, remained unaware of their slaves’ family connections, and their interest in slave children was generally limited to the children’s ability to work in the fields. The federal census broke down the white population by five-year age categories, but it divided slaves only once, at age ten, the point at which they became old enough to enter the plantation labor force.

Slave traders gave little attention to preserving family ties. A public notice, “Sale of Slaves and Stock,” announced the 1852 auction of property belonging to a recently deceased Georgia planter. It listed thirty-six individuals ranging from an infant to a sixty-nine-year old woman and ended with the proviso: “Slaves will be sold separate, or in lots, as best suits the purchaser.” Sales like this were a human tragedy. “My dear wife,” a Georgia slave wrote in 1858, “I take the pleasure of writing you these few [lines] with much regret to inform you that I am sold. . . . Give my love to my father and mother and tell them good bye for me, and if we shall not meet



Kitchen Ball at White Sulphur Springs, Virginia, an 1838 painting by the German-born American artist Christian Mayr. Fashionably dressed domestic slaves celebrate the wedding of a couple, dressed in white at the center.

Sale of Slaves and Stock.

The Negroes and Stock listed below, are a Prime Lot, and belong to the ESTATE OF THE LATE LUTHER MCGOWAN, and will be sold on Monday, Sept. 22nd, 1852, at the Fair Grounds, in Savannah, Georgia, at 1:00 P. M. The Negroes will be taken to the grounds two days previous to the Sale, so that they may be inspected by prospective buyers.

On account of the low prices listed below, they will be sold for cash only, and must be taken into custody within two hours after sale.

No.	Name.	Age.	Remarks.	Price.
1	Lunesta	27	Prime Rice Planter,	\$1,275.00
2	Violet	16	Housework and Nursemaid,	900.00
3	Lizzie	30	Rice, Unsound,	300.00
4	Minda	27	Cotton, Prime Woman,	1,200.00
5	Adam	28	Cotton, Prime Young Man,	1,100.00
6	Abel	41	Rice Hand, Eyesight Poor,	675.00
7	Tanney	22	Prime Cotton Hand,	950.00
8	Flementina	39	Good Cook, Stiff Knee,	400.00
9	Lanney	34	Prime Cotton Man,	1,000.00
10	Sally	10	Handy in Kitchen,	675.00
11	Maccubey	35	Prime Man, Fair Carpenter,	980.00
12	Dorcas Judy	25	Seamstress, Handy in House,	800.00
13	Happy	60	Blacksmith,	575.00
14	Mowden	15	Prime Cotton Boy,	700.00
15	Bills	21	Handy with Mules,	900.00
16	Theopolis	39	Rice Hand, Gets Fits,	575.00
17	Coolidge	29	Rice Hand and Blacksmith,	1,275.00
18	Bessie	69	Infirm, Sew,	250.00
19	Infant	1	Strong Likely Boy	400.00
20	Samson	41	Prime Man, Good with Stock,	975.00
21	Callie May	27	Prime Woman, Rice,	1,000.00
22	Honey	14	Prime Girl, Hearing Poor,	850.00
23	Angelina	16	Prime Girl, House or Field,	1,000.00
24	Virgil	21	Prime Field Hand,	1,100.00
25	Tom	40	Rice Hand, Lamé Leg,	750.00
26	Noble	11	Handy Boy,	900.00
27	Judge Lesh	55	Prime Blacksmith,	800.00
28	Booster	43	Fair Mason, Unsound,	600.00
29	Big Kate	37	Housekeeper and Nurse,	950.00
30	Mellie Ann	19	Housework, Smart Yellow Girl,	1,250.00
31	Deacon	26	Prime Rice Hand,	1,000.00
32	Coming	19	Prime Cotton Hand,	1,000.00
33	Mabel	47	Prime Cotton Hand,	800.00
34	Uncle Tim	60	Fair Hand with Mules,	600.00
35	Abe	27	Prime Cotton Hand,	1,000.00
36	Tennes	29	Prime Rice Hand and Coachman,	1,250.00

There will also be offered at this sale, twenty head of Horses and Mules with harness, along with thirty head of Prime Cattle. Slaves will be sold separate, or in lots, as best suits the purchaser. Sale will be held rain or shine.

A broadside advertising the public sale of slaves, along with horses, mules, and cattle, after the death of their owner. The advertisement notes that the slaves will be sold individually or in groups “as best suits the purchaser,” an indication that families were likely to be broken up. The prices are based on each slave’s sex, age, and skill.

Virginian Luxuries. Originally painted on the back panel of a formal portrait, this image illustrates two “luxuries” of a Virginia slaveowner—the power to sexually abuse slave women and to whip slaves.

in this world I hope to meet in heaven. My dear wife for you and my children my pen cannot express the grief I feel to be parted from you all.”

GENDER ROLES AMONG SLAVES

In some ways, gender roles under slavery differed markedly from those in the larger society. Slave men and women experienced, in a sense, the equality of powerlessness. The nineteenth century’s “cult of domesticity,” which defined the home as a woman’s proper sphere, did not apply to slave women, who regularly worked in the fields. Slave men could not act as the economic providers for their families. Nor could they protect their wives from physical or sexual abuse by owners and overseers (a frequent occurrence on many plantations) or determine when and under what conditions their children worked.

When slaves worked “on their own time,” however, more conventional gender roles prevailed. Slave men chopped wood, hunted, and fished, while women washed, sewed, and assumed primary responsibility for the care of children. Some planters allowed their slaves small plots of land on which to grow food to supplement the rations provided by the owner; women usually took charge of these “garden plots.” But whatever its internal arrangements, the family was central to the slave community, allowing for the transmission of values, traditions, and survival strategies—in a word, of slave culture—from one generation to the next.

SLAVE RELIGION

A distinctive version of Christianity also offered solace to slaves in the face of hardship and hope for liberation from bondage. Some blacks, free and slave, had taken part in the Great Awakening of the colonial era, and even more were swept into the South’s Baptist and Methodist churches during



the religious revivals of the late eighteenth and early nineteenth centuries. As one preacher recalled of the great camp meeting that drew thousands of worshipers to Cane Ridge, Kentucky, in 1801, no distinctions were made “as to age, sex, color, or anything of a temporary nature; old and young, male and female, black and white, had equal privilege to minister the light which they received, in whatever way the Spirit directed.”

Even though the law prohibited slaves from gathering without a white person present, every plantation, it seemed, had its own black preacher. Usually the preacher was a “self-called” slave who possessed little or no formal education but whose rhetorical abilities and familiarity with the Bible made him one of the most respected members of the slave community. Especially in southern cities, slaves also worshiped in biracial congregations with white ministers, where they generally were required to sit in the back pews or in the balcony. Urban free blacks established their own churches, sometimes attended by slaves.

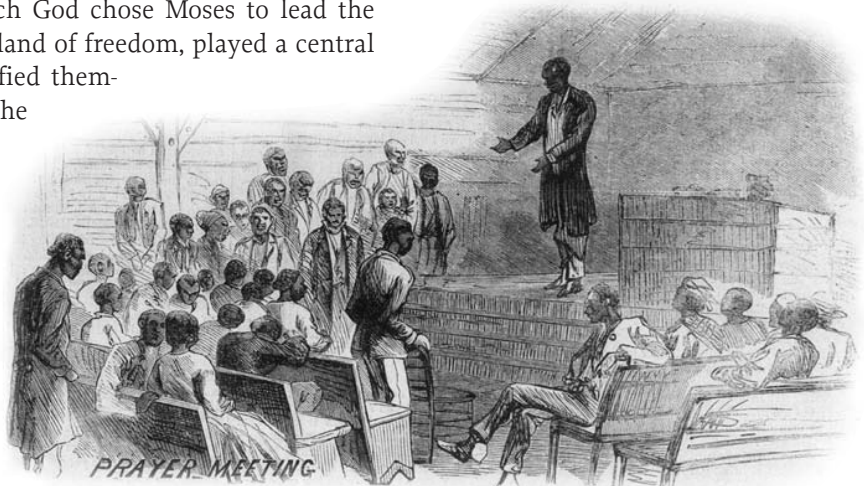
To masters, Christianity offered another means of social control. Many required slaves to attend services conducted by white ministers, who preached that theft was immoral and that the Bible required servants to obey their masters. One slave later recalled being told in a white minister’s sermon “how good God was in bringing us over to this country from dark and benighted Africa, and permitting us to listen to the sound of the gospel.” Several slaves walked out of the service during a sermon by Charles C. Jones stressing that God had commanded servants to obey their masters and that they should not try to run away. One man came up to Jones at the end and said, “the doctrine is *one-sided*.”

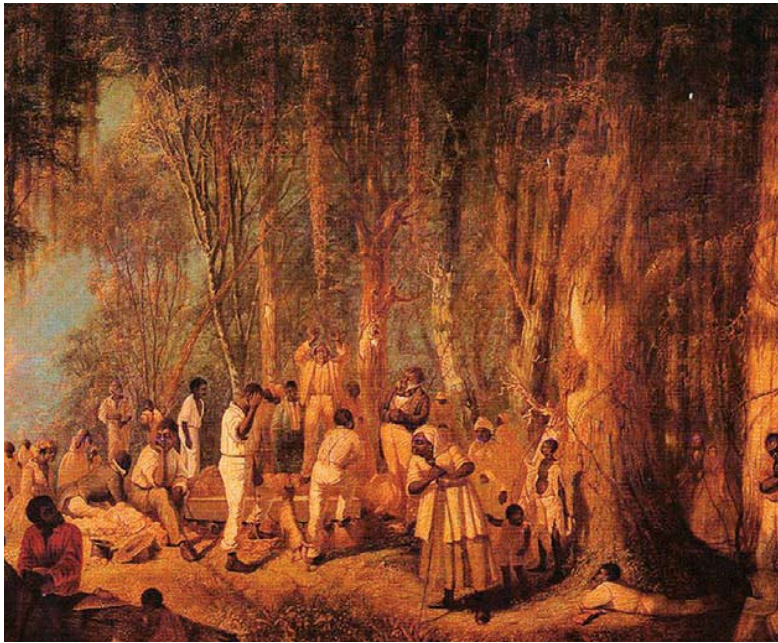
THE GOSPEL OF FREEDOM

The slaves transformed the Christianity they had embraced, turning it to their own purposes. A blend of African traditions and Christian belief, slave religion was practiced in secret nighttime gatherings on plantations and in “praise meetings” replete with shouts, dances, and frequent emotional interchanges between the preacher and the congregation. One former slave later recalled typical secret religious gatherings: “We used to slip off into the woods in the old slave days on Sunday evening way down in the swamps to sing and pray to our own liking. We prayed for this day of freedom.”

The biblical story of Exodus, in which God chose Moses to lead the enslaved Jews of Egypt into a promised land of freedom, played a central role in black Christianity. Slaves identified themselves as a chosen people, whom God in the fullness of time would deliver from bondage. At the same time, the figure of Jesus Christ represented to slaves a personal redeemer, one who truly cared for the oppressed. Slaves found other heroes and symbols in the Bible as well: Jonah, who overcame hard luck and escaped from the belly of a whale; David, who vanquished the more powerful Goliath; and Daniel, who escaped from the lion’s den. And the Christian

A black preacher, as portrayed in Harper’s Weekly, February 2, 1867. Although engraved after the Civil War, the scene is the same as religious services under slavery.





Plantation Burial, a painting from around 1860 by John Antrobus, an English artist who emigrated to New Orleans in 1850 and later married the daughter of a plantation owner. A slave preacher conducts a funeral service while black men, women, and children look on. The well-dressed white man and woman on the far right are, presumably, the plantation owner and his wife. This is a rare eyewitness depiction of black culture under slavery.

message of brotherhood and the equality of all souls before the Creator, in the slaves' eyes, offered an irrefutable indictment of the institution of slavery.

THE DESIRE FOR LIBERTY

If their masters developed an elaborate ideology defending the South's "peculiar institution," slave culture rested on a conviction of the unjustness of bondage and the desire for freedom. "Nobody," the British political philosopher Edmund Burke had written during the American Revolution, "will be argued into slavery." Frederick Douglass called the proslavery argument "flimsy nonsense," which men would be "ashamed to remember" once slavery had been abolished. Whatever proslavery writers asserted and ministers preached, blacks thought of themselves as a

working people unjustly deprived of the fruits of their labor by idle planters who lived in luxury. "We bake the bread / they give us the crust," said a line from one slave song.

Most slaves fully understood the impossibility of directly confronting the system. Their folk tales had no figures equivalent to Paul Bunyan, the powerful, larger-than-life backwoodsman popular in white folklore. Slaves' folklore, such as the Brer Rabbit stories, glorified the weak hare who outwitted stronger foes like the bear and fox, rather than challenging them directly. Their religious songs, or spirituals, spoke of lives of sorrow ("I've been 'buked and I've been scorned"), while holding out hope for ultimate liberation ("Didn't my Lord deliver Daniel?"). When they sang, "I'm bound for the land of Canaan," slaves meant not only relief from worldly woes in an afterlife but also escaping to the North or, in God's good time, witnessing the breaking of slavery's chains.

"Freedom," declared a black minister after emancipation, "burned in the black heart long before freedom was born." A fugitive who reached the North later recalled that the "desire for freedom" was the "constant theme" of conversations in the slave quarters. Even the most ignorant slave, observed Solomon Northup, could not "fail to observe the difference between their own condition and the meanest white man's, and to realize the injustice of laws which place it within [the owner's] power not only to appropriate the profits of their industry, but to subject them to unmediated and unprovoked punishment without remedy."

The world of most rural slaves was bounded by their local communities and kin. They became extremely familiar with the local landscape, crops, and population, but had little knowledge of the larger world. Nonetheless, slaves could not remain indifferent to the currents of thought unleashed by the American Revolution or to the language of freedom in the society around them. "I am in a land of liberty," wrote Joseph Taper, a Virginia slave who escaped to Canada around 1840. "Here man is as God intended he should be . . . not like the southern laws which put man, made in the image

of God, on level with brutes.” The social and political agenda African-Americans would put forward in the Reconstruction era that followed emancipation—stressing civil and political equality, the strengthening of the black community, and autonomy in their working lives—flowed directly out of their experience in slavery.

RESISTANCE TO SLAVERY

Confronted with federal, state, and local authorities committed to preserving slavery, and outnumbered within the South as a whole by the white population, slaves could only rarely express their desire for freedom by outright rebellion. Compared to Brazil and the West Indies, which experienced numerous uprisings, involving hundreds or even thousands of slaves, revolts in the United States were smaller and less frequent. There was no parallel, of course, to the successful slave revolution in Haiti discussed in Chapter 8 or to the unsuccessful 1831 rebellion in Jamaica that appears to have involved as many as 20,000 slaves. This does not, however, mean that slaves in the United States placidly accepted the system under which they were compelled to live. Resistance to slavery took many forms in the Old South, from individual acts of defiance to occasional uprisings. These actions posed a constant challenge to the slaveholders’ self-image as benign paternalists and their belief that slaves were obedient subjects grateful for their owners’ care.

FORMS OF RESISTANCE

The most widespread expression of hostility to slavery was “day-to-day resistance” or “silent sabotage”—doing poor work, breaking tools, abusing animals, and in other ways disrupting the plantation routine. Frederick Law Olmsted, a northerner who toured the South in the 1850s, took note of “gates left open, rails removed from fences by the negroes, mules lamed and implements broken, a flat boat set adrift in the river, men ordered to cart rails for a new fence, depositing them so that a double expense of labor would be required to lay them.” Many slaves made believe that they were ill to avoid work (although almost no slaves reported themselves sick on Sunday, their only day of rest). Then there was the theft of food, a form of resistance so common that one southern physician diagnosed it as a hereditary disease unique to blacks. Less frequent, but more dangerous, were serious crimes committed by slaves, including arson, poisoning, and armed assaults against individual whites.

FUGITIVE SLAVES

Even more threatening to the stability of the slave system were slaves who ran away. Formidable obstacles confronted the prospective fugitive. As Solomon Northup recalled, “Every white man’s hand is raised against him, the patrollers are watching for him, the hounds are ready to follow in his track.” Slaves had little or no knowledge of geography, apart from understanding that following the north star led to freedom. No one knows how many slaves succeeded in reaching the North or Canada—the most common rough estimate is around 1,000 per year. Not surprisingly, most of those who succeeded lived, like Frederick Douglass, in the Upper South,



Instances of slave resistance occurred throughout the Western Hemisphere, on land and at sea. This map shows the location of major events in the nineteenth century.

especially Maryland, Virginia, and Kentucky, which bordered on the free states. Douglass, who escaped at age twenty, was also typical in that the large majority of fugitives were young men. Most slave women were not willing to leave children behind, and to take them along on the arduous escape journey was nearly impossible.

In the Deep South, fugitives tended to head for cities like New Orleans or Charleston, where they hoped to lose themselves in the free black community. Other escapees fled to remote areas like the Great Dismal Swamp of Virginia or the Florida Everglades, where the Seminole Indians offered refuge before they were forced to move west. Even in Tennessee, a study of newspaper advertisements for runaways finds that around 40 percent were thought to have remained in the local neighborhood, 30 percent to have headed to other locations in the South, while only 25 percent tried to reach the North.

The Underground Railroad, a loose organization of sympathetic abolitionists who hid fugitives in their homes and sent them on to the next “station,” assisted some runaway slaves. A few courageous individuals made forays into the South to liberate slaves. The best known was Harriet Tubman. Born in Maryland in 1820, Tubman escaped to Philadelphia in 1849 and during the next decade risked her life by making some twenty trips back to her state of birth to lead relatives and other slaves to freedom. But most who managed to reach the North did so on their own initiative, sometimes showing remarkable ingenuity. William and Ellen Craft impersonated a sickly owner traveling with her slave. Henry “Box” Brown packed himself inside a crate and literally had himself shipped from Georgia to freedom in the North.

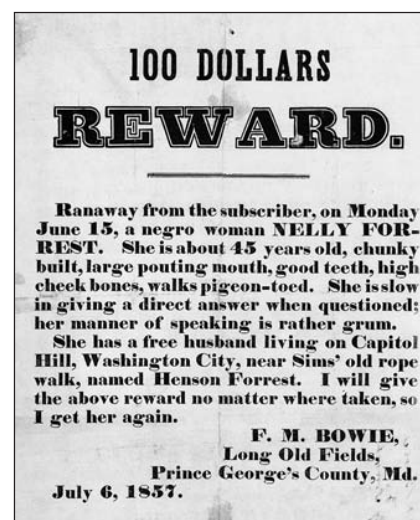
THE AMISTAD

In a few instances, large groups of slaves collectively seized their freedom. The most celebrated instance involved fifty-three slaves who in 1839 took control of the *Amistad*, a ship transporting them from one port in Cuba to another, and tried to force the navigator to steer it to Africa. The *Amistad* wended its way up the Atlantic coast, until an American vessel seized it off the coast of Long Island. President Martin Van Buren favored returning the slaves to Cuba. But abolitionists brought their case to the Supreme Court, where former president John Quincy Adams argued that since they had been recently brought from Africa in violation of international treaties banning the slave trade, the captives should be freed. The Court accepted Adams’s reasoning, and most of the captives made their way back to Africa.

The *Amistad* case had no legal bearing on slaves within the United States. But it may well have inspired a similar uprising in 1841, when 135 slaves being transported by sea from Norfolk, Virginia, to New Orleans seized control of the ship *Creole* and sailed for Nassau in the British Bahamas. Their leader had the evocative name Madison Washington. To the dismay of the Tyler administration, the British gave refuge to the *Creole* slaves.

SLAVE REVOLTS

Resistance to slavery occasionally moved beyond such individual and group acts of defiance to outright rebellion. The four largest conspiracies in American history occurred within the space of thirty-one years in the early nineteenth century. The first, organized by the Virginia slave Gabriel in 1800, was discussed in Chapter 8. It was followed eleven years later by an uprising on sugar plantations upriver from New Orleans. Somewhere between 200 and 500 men and women, armed with sugarcane knives, axes, clubs, and a few guns, marched toward the city, destroying property as they proceeded. The white population along the route fled in panic to New



A typical broadside offering a reward for the capture of a runaway slave.



A lithograph depicting Joseph Cinqué, leader of the slave revolt on the Spanish ship Amistad off the coast of Cuba in 1839. The ship was eventually seized near Long Island. After a long legal battle, the Supreme Court allowed the slaves to return to Africa.

Orleans. Within two days, the militia and regular army troops met the rebels and dispersed them in a pitched battle, killing sixty-six. Soon afterwards, the principal leaders were executed. Captured rebels offered little explanation for their revolt other than the desire, as one put it, “to kill the white.” But they seem to have been inspired by the recent success of the slave revolution in Haiti.

The next major conspiracy was organized in 1822 by Denmark Vesey, a slave carpenter in Charleston, South Carolina, who had purchased his freedom after winning a local lottery. An outspoken, charismatic leader, Vesey rebuked blacks who stepped off the city’s sidewalks to allow whites to pass and took a leading role in the local African Methodist Church. His conspiracy reflected the combination of American and African influences then circulating in the Atlantic world and coming together in black culture. “He studied the Bible a great deal,” recalled one of his followers, “and tried to prove from it that slavery and bondage is against the Bible.” Vesey also quoted the Declaration of Independence, pored over newspaper reports of the debates in Congress regarding the Missouri Compromise, and made pronouncements like “all men had equal rights, blacks as well as whites.” And he read to his co-conspirators accounts of the successful slave revolution in Haiti. The African heritage was present in the person of Vesey’s lieutenant Gullah Jack, a religious “conjurer” from Angola who claimed to be able to protect the rebels against injury or death. The plot was discovered before it could reach fruition.

As in the case of many slave conspiracies, evidence about the Vesey plot is contradictory and disputed. Much of it comes from a series of trials in which the court operated in secret and failed to allow the accused to confront those who testified against them. South Carolina’s governor, Thomas Bennett Jr., a number of whose slaves were among the accused, complained to Robert Y. Hayne, the state’s attorney general, that the court proceedings violated “the rules which universally obtain among civilized nations.” Hayne replied that to try a “free white man” under such circumstances would clearly violate his fundamental rights. But, he added, “slaves are not entitled to these rights,” since “all the provisions of our constitution in

favor of liberty are intended for freemen only.” In the end, thirty-five slaves and free blacks, among them Vesey and three slaves belonging to the governor, were executed and an equal number banished from the state.

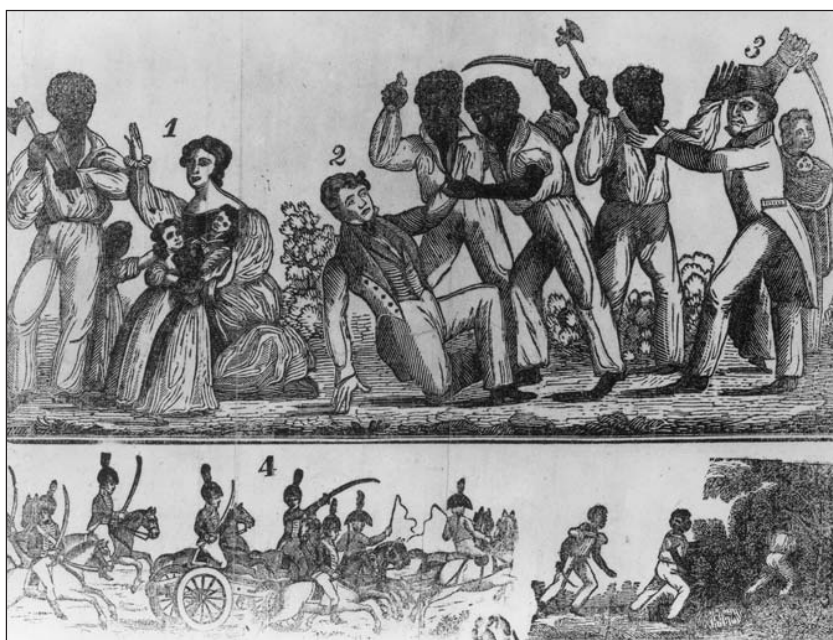
NAT TURNER’S REBELLION

The best known of all slave rebels was Nat Turner, a slave preacher and religious mystic in Southampton County, Virginia, who came to believe that God had chosen him to lead a black uprising. Turner traveled widely in the county conducting religious services. He told of seeing black and white angels fighting in the sky and the heavens running red with blood. Perhaps from a sense of irony, Turner initially chose July 4, 1831, for his rebellion only to fall ill on the appointed day. On August 22, he and a handful of followers marched from farm to farm assaulting the white inhabitants. Most of their victims were women and children, for many of the area’s men were attending a religious revival across the border in North Carolina. By the time the militia put down the uprising, about eighty slaves had joined Turner’s band, and some sixty whites had been killed. Turner was subsequently captured and, with seventeen other rebels, condemned to die. Asked before his execution whether he regretted what he had done, Turner responded, “Was not Christ crucified?”

Nat Turner’s was the last large-scale rebellion in southern history. Like Gabriel’s and Vesey’s conspiracies, Turner’s took place outside the heart of the plantation South, where slavery was most rigidly policed. Because Turner began with only a handful of followers, he faced less chance of discovery or betrayal than Gabriel or Vesey. Nonetheless, his revolt demonstrated conclusively that in a region where whites outnumbered blacks and the white community was armed and united, slaves stood at a fatal disadvantage in any violent encounter. Only an outside force could alter the balance of power within the South. Slave resistance, however, hardly disappeared. Turner’s uprising, in fact, demonstrated the connection between outright rebellion and less dramatic forms of resistance. For in its aftermath, numerous reports circulated of “insubordinate” behavior by slaves on Virginia’s farms and plantations.

Turner’s rebellion sent shock waves through the entire South. “A Nat Turner,” one white Virginian warned, “might be in any family.” In the panic that followed the revolt, hundreds of innocent slaves were whipped and scores executed. For one last time, Virginia’s leaders openly debated whether steps ought to be taken to do away with the “peculiar institution.” “The blood of Turner and his innocent victims,” declared a Richmond newspaper, “has opened the doors which have been shut for fifty years.” But a proposal to commit the state to gradual emancipation and the removal of the black population from the state failed to win legislative approval. The measure gained overwhelming support in the western part of Virginia, where slaves represented less than 10 percent of the population, but it failed to win sufficient votes in the eastern counties where slavery was centered.

Instead of moving toward emancipation, the Virginia legislature of 1832 decided to fasten even more tightly the chains of bondage. New laws prohibited blacks, free or slave, from acting as preachers (a measure that proved impossible to enforce), strengthened the militia and patrol systems, banned free blacks from owning firearms, and prohibited teaching slaves



An engraving depicting Nat Turner's slave rebellion of 1831, from a book published soon after the revolt.

to read. Other southern states followed suit. In the debate's aftermath, Thomas R. Dew, a professor at the College of William and Mary in Virginia, published an influential pamphlet pointing to the absurdity of deporting the bulk of the state's labor force. The state, he insisted, faced a stark choice—retain slavery, or free the slaves and absorb them into Virginia society. Few critics of slavery were willing to accept the latter alternative.

In some ways, 1831 marked a turning point for the Old South. In that year, Parliament launched a program for abolishing slavery throughout the British empire (a process completed in 1838), underscoring the South's growing isolation in the Western world. Turner's rebellion, following only a few months after the appearance in Boston of William Lloyd Garrison's abolitionist journal, *The Liberator* (discussed in the next chapter), suggested that American slavery faced enemies both within and outside the South. The proslavery argument increasingly permeated southern intellectual and political life, while dissenting opinions were suppressed. Some states made membership in an abolitionist society a criminal offense, while mobs drove critics of slavery from their homes. The South's "great reaction" produced one of the most thoroughgoing suppressions of freedom of speech in American history. Even as reform movements arose in the North that condemned slavery as contrary to Christianity and to basic American values, and national debate over the peculiar institution intensified, southern society closed in defense of slavery.

SUGGESTED READING

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- Wright, Gavin. *The Political Economy of the Cotton South: Households, Markets, and Wealth in the Nineteenth Century* (1978). Presents the economic development and structure of the cotton South, by a prominent economic historian.

WEBSITES

- Born in Slavery: Slave Narratives from the Federal Writers' Project: <http://lcweb2.loc.gov/ammem/snhtml/snhome.html>
- Documenting the American South: <http://docsouth.unc.edu>
- Gilder Lehrman Center for the Study of Slavery, Resistance, and Abolition: www.yale.edu/glc/index.htm
- Slaves and the Courts, 1740–1860: <http://memory.loc.gov/ammem/sthtml/sthome.html>



CHAPTER REVIEW

REVIEW QUESTIONS

1. Given that by 1860 the economic investment represented by the slave population exceeded the value of the nation's factories, railroads, and banks combined, explain how important slavery was to the national economy and the emergence of the United States as a great power.
2. While some poor southern whites resented the dominance of the "slavocracy" most supported the institution and accepted the power of the planter class. Why did the "plain folk" continue to support slavery?
3. Describe the paternalistic ethos the planters embraced, and explain how it both masked and justified the brutal realities of slavery.
4. Identify the basic elements of the proslavery defense and those points aimed especially at non-southern audiences.
5. Compare slaves in the Old South with those elsewhere in the world, focusing on health, diet, and opportunities for freedom.
6. Describe the difference between gang labor and task labor for slaves, and explain how slaves' tasks varied by region across the Old South.
7. Enslaved African-Americans developed their own culture. What were the different sources of this culture, and how did it vary by region?
8. Identify the different types of resistance to slavery. Which ones were the most common, the most effective, and the most demonstrative?



FREEDOM QUESTIONS

1. In Frederick Douglass's view, how were slaves, in their desire for freedom, closer to the founding ideals than the whites who celebrated the Fourth of July but preserved slavery?
2. How did slavery affect the lives and freedoms of both black and white Americans?
3. How did the defenders of slavery handle the founding ideas that freedom and equality were natural rights?
4. What constraints were there on the rights of free blacks in the antebellum South?
5. How did slaves think of freedom, and what were the sources for their beliefs?



KEY TERMS

the “peculiar institution”
(p. 417)

“Cotton Is King” (p. 417)

Lords of the Loom and Lords
of the Lash (p. 419)

“plain folk” (p. 422)

southern paternalism (p. 423)

the proslavery argument
(p. 424)

slave religion (p. 441)

“silent sabotage” (p. 443)

Underground Railroad
(p. 445)

runaways (p. 445)

Harriet Tubman (p. 445)

Denmark Vesey's conspiracy
(p. 446)

Nat Turner's Rebellion (p. 447)

REVIEW TABLE

Slave Rebellions and the Old South

<i>Rebellion</i>	<i>Date</i>	<i>Result</i>
Gabriel's Rebellion	1800	Virginia prohibits blacks from congregating on Sundays without white supervision and restricts masters voluntarily freeing their slaves
Denmark Vesey's conspiracy	1822	Vesey is executed in South Carolina, and the state increases restrictions on free blacks
Nat Turner's Rebellion	1831	The only large-scale rebellion in the South, it causes Virginia to further tighten its grip on slavery
<i>Amistad</i>	1839	Slaves aboard the ship win their freedom, increasing southern fear of federal power to attack slavery